

**Ignotum tibi, tu noli præponere notis  
Cognita iudicio cōstant, incognita casu.**

**Chaūge not thy frēd, that y knowest of old,  
For any newe, in trust y thou shalt fynde  
Better than he: but in thy handes holde  
Him, that to y hath frendly been and kinde:  
Suche changes ben full often blynde  
Thou wenest to know, & yet knowest y not  
To knowe a frende, it is ful casuale (a dele  
Cū dubio incertis versetur vita periculis  
Pro lucro tibi pone diē, quicūq; laboras.**

**Sithe mannes lyfe is ful of myserie,  
Some tyme in myzth, and after in mischiese  
Now in the dale, Now in the mounte on hie  
Now man is poze, and oft ryches relese  
The thynnyng morow, hath oft a stormy eue  
To this polycie, take hede and entende:  
Loke thou haue lucre in thy labours ende.**

**Vincere cū possis, interdū sede sodali:  
Obsequio qm̄ dulces retinentur amici.**

**Though y may be venged, & haue victorie  
Of thy frende & felowe, yet y must forbere,  
Refraine thy selfe, be not to haue ne hie:  
Trous hastines, ful ofte men doth dere,  
Where easy softnes, frendes may conquere,  
For by good dedes set in holines,  
Men ben togyder knet in frendlynes**

**Ne**





**Here begynneth the boke of  
Cato both in Latyn and  
Englyshe.**



**I deus est animus nobis vt  
carmina dicunt.**

**Hic tibi præcipue fit pura mē-  
te colendus.**

**F**or thy that god is inwardly the wytte  
Of man, and geueth him vnderstanding  
As ditye is sayne, therfore shal thou vnshutte  
Thyne hert to thy soueraine lord and king  
Principally aboue all other thyng:  
Geuing him laude honour and reuerence,  
Whiche hath endowed the with exulence.

**Plus vigila semper nec somno dedi-  
tus esto,**

**Nam diuturna quies vicijs alimenta  
ministrat.**

**A wake my chyld, and loue no slogardie:  
In long slepe and loke thou neuer delite,  
If thou purpose, to worshyp for to lye.  
Longe slepe and slouth, to vices men erite,  
It maketh dull, it maketh inperfitie  
It fostereth by the filthes of the fleshe,  
It wasteth eke, and pallith blodes freshe.**

**A**

**Virtus**

*107*  
Virtutem primam puta xesse, compe-  
scere linguam.

Proximus ille deo, qui sit ratione  
tacere.

Trust well also, the first of vertues alle,  
Is to be still, and kepe thy tongue in mewel:  
Of tonge vncide muche harme may falle:  
Leue me well, this is as gospell trewe,  
Who can dalians of tongue eschewe,  
And rest with reason, this is the bray terte  
To god aboute that man is alder nerte.

Sperne repugnando tibi tu contra-  
rius esse.

Conueniet nulli, qui secum decideret  
ipse.

Auple the well, that thou neuer traueise  
Thyne own sentēce, for therof cometh sha-  
Say not one & est cōtrary reherse, (me.  
such repugnāce, wil make thy honour lame  
Where stedfastnes, wil cause y good fame.  
For he shal neuer accorde with man alyue:  
That w himself, will ay repugne & strue,

Si vitam inspicias hominum, si deniq;  
mores.

Cum culpas alios, nemo sine crimine  
viuit.

If thou aduertise and beholde aboute,  
The lyfe of men, and the maners also,  
Bothe

Bothe of thy selfe, and other there without  
In myddell earth, thou shalt fynde, who  
That in some part, is to vertu so.  
Blame no man therfore, if thou doe ryght:  
With in earth laces, lqueth no wyght.

Quæ nocitura tenes, quamuis sint  
chara relinque.  
Vtilitas opibus, præponi tempore  
debet.

If I suppose thynges shall annoy & greue,  
Though they be dere & of right great price,  
Suche as suffreth not thy profit  
If the lust to be ruled, as the wyse  
Abstaine the frō suche thynges in al wyse.  
For it is more wysdome in sochfastnesse,  
To preferre profite, than suche rychesse.

Constans & lenis, vt res expostulat  
esto.  
Temporibus mores, sapiens sine cri-  
mine mutat.

It is a good lesson for the nones,  
A wyght now to be tēpzed with cōstaunce,  
And to be mery and glad estones:  
Not alway sad, ne lyght of countenaunce.  
A mans chere may full oft auauunce:  
For at eche tyme, as the thyng requireth,  
So the wyse man bisageth and chereth.

A. g. Nil



*temere*

Nil *timere* vxori de seruis crede  
querenti.

Sœpe etenim mulier, quem coniunx  
diligat odit.

Beue not credence alway to thy wyfe,  
That for her yre, and her vnpacience  
With sharper tong, than is swerde or kniſe,  
Playneth on thy seruant, though no offence  
Thou finde in him: lerne wel this sentence  
The wyfe wyll hate, & cause for to smerte  
Of times him, her husband loueth w<sup>th</sup> herte.

Cumq; mones aliquem, nec se velit  
esse moueri.

Si tibi sit charus, noli desistere  
cœptis.

And if thou warne a wyght of his forſayte:  
Although he grudge w<sup>th</sup> frowning cōtēnāce  
And in his language, manace the & thzate:  
Yet for bere not for all ſuche displeaunce.  
To teache him to amende his gouernaunce  
As thou began, correcte that is amysse,  
And that is a frendly tuche p<sup>ro</sup>wysse.

Contra verbosos noli contendere  
verbis.

Sermo datur cunctis animi sapiens  
cia paucis.

Agaynst the wordy folke ay full of wynde,  
Strive not at all, it may the not p<sup>ro</sup>ſite:  
Such Japish people, ben in cōceytes blinde  
The

The witleſſe worde, auayleth not a myre.  
In many wordes, is wyſdome oft full lyre.  
For to euery wyght, is geuen ſpeche,  
And yet the wyſe full oft ben to ſeche.

Dilige ſic alios, vt ſis tibi charus  
amicus.

Sic bonus eſto bonis, ne te mala  
damna ſequantur.

Loue other men, and haue them ſo in chere  
That to thy ſelf, thy loue may moſte extēde:  
Let no perſone, be to the moze dere  
Than thy eſtate, for the ſhalt thou offende.  
And hurt thy ſelfe and other folke amende.  
But ay loue other and cheryſhe them ſo,  
That to thy ſelfe thou be not founden foo.

Rumores fuge, ne incipias nouus au-  
tor haberi.

Nam nulli tacuiſſe nocet, nocet  
eſſe locutum.

Rumours newe that flyen as the wynde,  
Eſchue my chylde with all thy diligence:  
Be neuer beſy, newe tidyngeſ to ſynde,  
Suche nouelte, cauſeth oft offence,  
It is no wit it is no ſapience.

It hurteth not a man to be in peace,  
But it doth harme, to put his tōg in preace

Rem tibi promiſſam, certam promiſ-  
tere noli.

Rara fides ideo, quia multi multa  
loquuntur.

A. ſy.

Wake

Make no promyse of other mens behests,  
Remembre the well, that promesse is vnfare:  
And but thou kepe thine, thy name y' leest,  
To serue thy behest do thy besy cure.  
Trust not the worde of euery creature,  
Some mennes feyth is easie to breke:  
For many folke thynke not, as they speke.

Cum te aliquis laudat, iudex tuus esse  
memento.

Plus alijs de te, quam tu tibi credere  
noli.

With wordes faire, whan fauel sedeth the:  
Be thou not blind, for al his false flatterie,  
Let thine own reason alway, thy iudge be.  
And in effecte, if thynne estate be hie, (eye,  
though fauel w' his craft, wold blinde thine  
In all thy lyfe, thou neuer geue credence,  
More to thy selfe, than to thy conscience.

Officium alterius, multis narrare me-  
mento.

Atq; alijs cum tu benefeceris ipse sis  
leto.

Whan thou seest another mannes deserte,  
As for his good dedes comendable,  
In euery place praiue and perthe,  
Suche a wight, w' thy good word enhaile,  
And though y' haue ben right amptable,  
Of thy good dede, make thou none-avaunce:  
And than other mē, w' al thy name enhaunce.

Multorum



**Multorum eum facta, senex & dicta  
recentes.**

**Fac tibi succurrant, iuuenis quæ feceris ipse.**

**And thou liuelôg, an olde mā thalt thou be,  
Age wyll apwoche, maugre in who say nay.  
Than aperceyue, beholde about and se,  
How aged folke been entreated euery daye,  
And so to puruoie for thy selfe assaye,  
Into stouping age whan thou art crept,  
Thyng may y helpe, y in yongth was kept.**

**Ne cures si quis tacito sermone lo-  
quatur.**

**Concius ipse sibi, de se putat omnia  
dici.**

**Care not, although some men speke softe,  
He change no chere: for oft it is ful bet  
In secrete wyse to speke, than crie on lost  
A man should be alway where he were set,  
And after that so should he speake or let.  
But to the suspect of harme it semeth,  
Open speke of hym, be none other demeth.**

**Cum fueris felix, quæ sunt aduersa  
caueto,**

**Non eodem cursu, respondent vlti-  
ma primis.**

**Whan fortune, hath geuen them felicitye,  
And set the on hie, than ware of a falle.**

**A. iij.**

**Than**

Than saeth oft, full sharpe aduersite,  
Fals fortune turneth as doth a balle,  
In her haue thou no sekernes at alle. (me:  
Her perilous play, sumtime turneth to gra  
Thende is woo, of that began with game.

*Cum dubia et fragilis, sit nobis vita  
tributa.*

*In mortem alterius, spem tu tibi po-  
nere noli.*

Our byetel lyfe, is here so full of doubte,  
That in veray suretye no wight may stand  
Lo sodeynly crepeth the soules oute,  
All aboutes this woꝛlde in euery land  
Of yong & olde: for euery wight is bounde  
To deth: therfore set not thyne affiaunce  
In deth of him, ther may turne pchaunce.

*Exiguam manus cum det tibi pauper  
amicus.*

*Accipito placide, plene et laudare  
memento.*

A lytle gift, geuen with good entent,  
Of thy frend y lyueth in pouerte, (hent,  
With ryght good chere, suche giftes take &  
Supposyng ap, that as good wpll hath he  
And more, than many men that ryche be.  
Praise not the gift, ne ponde not the price.  
Thentent is good and that shal the suffice.

*Infantem*

Infantem nudum, cum te natura  
creauit.

Paupertatis onus, patienter ferre  
memento.

Hyth nature, that was thy fyrst nozice,  
Hath brought the hyther all naked & bare,  
Though thou can neuer richesse accōplise,  
But y<sup>e</sup> art hold, alwaye in pouerties snare:  
Yet no force make neuer to muche care,  
Take patiently pouerte for the beste,  
Kyches is not of nature, but of queste.

Ne timeas illam, que vite est vltima  
finis.

*all in a mome*

Qui mortem metuit, quod viuunt pere  
dit id ipsum.

Though deth be fine of euery creature,  
And no wyght on lyue, may it escape,  
Yet drede not deth with ouerbese cure.  
To lyue in erth, than is it but a Jape,  
If thou after death alwaye so gape.  
Thinke wel to die, but modifie thy thought  
O<sup>r</sup> elles to lyue, anaileth the right nought.

Si tibi pro meritis, nemo rñdet amic⁹  
Incusare deū noli, sed te ipe coherce.

*word*

For thy desert, if no wyght thanke the,  
I meane, whā y<sup>e</sup> hast done thy force & paine  
To other folke frendly for to be:  
If they can not to the gramercy sayne,  
Withd<sup>r</sup>awe



Withdrow thy selfe, & so thy hand refrayne  
Blame not thy god, for their vnfrēdlinesse:  
But for such folke, do afterwarde the lesse.

Ne tibi quid desit, quęsitis vtere parce  
Vtq; quod est serues, semper tibi de-  
esse putato.

Sith y no riche mā, liueth there any where  
If he consume his goodes all and wast,  
But y pouerte shal greue him soze & dere:  
Therfore my chyldre, such goodes as y haſt,  
Let not to sone, out of thy hand be raſt,  
Lest y thy goodes hereafter wil the ſayle:  
Holde that thou haſt, it may the oſt auayle.

Quod preſtare poteſt, ne his promi-  
ſeris vlli.

Ne ſis v̄etoſus, dū viſ bon⁹ ip̄e videri  
Behete no man a thing, to lene him twayne,  
And ſayle hym, that is but bilany.  
If thou may lene, do it in frendly wyſe,  
Such cheuiſſaūce, wil frendlynelle betwize.  
Of thy good dedes, clamour not ne crye,  
Be not wordy ne of wordes breme,  
If a good man, the luſt to apere and ſeme.

Qui ſimilat verbis, nec corde eſt fidus  
amicus.

Tu quoq; fac ſimile, ſic ars deluditur  
arte.

And if thou finde, the ſon of doublenelle,  
The falſ flatterer, if thou eſpie,  
With painted word, & hert full of falſneſſe:

Thou

Thou maiest in no wise better blere his eie  
Than serue him with his owne trecherie.

For wordes faire, & frendlynesse no partez  
Gene him thesame, & arte begile with arte.

Noli homines blandos nimium ser-  
mone, probare.

Fistula dulce canit, volucrem dum de-  
cipit auceps.

Preue not a mā, with ouer peynted speche,  
Under faire wordes, is oft couert gile.

The worde is gay, but frendship is to seche,  
And as men say, suche craft is in this ple:

Some thinke harme, whā thei her cōges file

The whystling fowler, maketh mery song  
And yet the byrdes, begileth he among.

Cum tibi sint nati, nec opes: tunc ar-  
tibus illos.

Instrue, quo possint inopem defens-  
dere vitam.

When y god hath geuen the childzen sele,  
And riches small, than do you in this wise.

Teche thy childzen with craftes for to dele,  
That by their art, they may the self chenise.

If y do thus, thā workest thou as the wyle,  
Craft is good, and craft is lucratis,

By craft, they may defende the neddy lyfe.

Quod vile est, carū: quod carum est,  
vile putato.

Sietibi nec cupidus, nec auarus nos-  
ceris ylli.

Haue

Haue this conceste, for it is often saine,  
Thynge dere, shal ofte abate of pryde:  
And thynge that of lytle value bene  
In tyme comynge, maye to verth aryse,  
Remembze this, & it wel aduertise: (deme  
Thus shal thou best, y name of chyncherpe  
And other me, shal y no nigarde deme.

Quæ culpare soles, ea tunc feceris  
ipse.

Turpe est doctori cū culpa redarguit  
ipsum.

Aupse the wel, let reason be thy guyde  
Whan other me thou art about to blame,  
That suche defaute be not in the espyde  
For if ther be, thā shall thou haue y shame  
A mā's honour suche thinges wyl reclame.  
It is ful foull whan y a man wyl teche (che  
Of his owne dedes, against his wordes pre-

Quod iustum est, petito: vel quod vides  
atur honestū

Nam stultū est petere, quod possit  
iure negari.

Loke thy desyre, be grounde in a right  
And that it neuer trauers honeste  
For as often tymes as wyght  
Desyrez moze than right and equite  
Than may his request repeled be  
And it is clepud nycete and grete folye  
To aske oft that men wyl ap denye.

Ignotum



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To this polycie, take hede and entende:  
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Obsequio qm̄ dulces retinentur amici.

Though y may be benged, & haue victorie  
Of thy frende & felowe, yet y must forbere,  
Refraine thy selfe, be not to haute ne hie:  
Trous hastines, ful ofte men doth dere,  
Where easy softnes, frendes may conquere,  
For by good dedes set in holines,  
Men ben togyder knet in frendlynes

Ne

Ne dubites cum magna petas, impē-  
dere parua.

Hiis etenim rebus coniungit gratia  
charos.

The lymytour that visiteth the wiues,  
Is wyle enough, of him a man may lere,  
To geue pynnes, purses, and knyues,  
This crafte is good, so doth the sely frere.  
Geue thinges smale for thinges y ben dere  
If y receiue, geue somewhat ay agayne,  
And that wil noz the frendes dere certaine.

Litem inferre caue, cum quo tibi gra-  
tia iuncta est.

Ira odium generat, concordia nutrit  
amorem.

Touile not, ne frine w him y is thy frend  
Beware of y, make not thy frend thy foe:  
A couyllous man may frendship & shende.  
These baratours that ben misruled soo,  
Entryp them selse and wzap in much woo.  
For Ire of kinde, eggedzeth nought but hate,  
Where as accorde, noz ysheth loue algate.

Seruorum ob culpam cum te dolor vr  
get in iram:

Ipse tibi moderare, tuis vt parcere  
possis.

When thy seruaūt thou takest in defaute,  
Though he can not his negligence excuse,  
Pet

**P**et in thyne pze, make not to spers astante:  
**B**ut with thy haste a while take truse,  
**T**hou shalt finde ease, this fete if y can ble.  
**R**ule thy passion ay by suche mesure:  
**T**hat thou saue, that ben vnder thy cure.

**Quem superare potes, interdū vince  
ferendo:**

**Maxima etenim morum est, semper  
patientia virtus.**

*epim*

**S**ufferaūce both ease, was said ful lōg ago,  
**S**uffre, and haue all thyne entent,  
**T**hough thou may ouercome yet do not so.  
**C**onquere thzough sufferaūce, & be paciēt,  
**B**ut to foule cruelte neuer consent.  
**F**o? It is cleped in vertue excellence,  
**A**wight to lyue in humble patience.

**Conserua potius quę sunt iam parta  
labore.**

**Cum labor in damno est, crescit mor-  
talis egestas.**

**B**e not to scant, be not to prodigall,  
**C**onserue thy thing gotten with labour:  
**I**t is full sayze, to be sayd liberall,  
**B**ut eschewe wast, and be no surfetoure,  
**C**onsume not all thy treasure in an houre,  
**W**han of thy labour yselfe none auayle:  
**P**edy pouerte muste the full sone assayle.

**Dap filis**



**Dapfilis interdum notis et charis  
amicis.**

**Cum fueris fœlix, semper tibi proximus esto.**

Be not lyke zenola, for he woulde ete  
With euery man, & at their feest him fede:  
But neuer man, might tasten of his mete,  
No man to him, but he to al men yede.  
Be free of mete, but loke y largesses lede  
The no ferther, than thou may well attain.  
be thin own frēd, for this saith cato certain  
Take hede sir, howe hollsomly this clerke  
Entreateth men by vertuos doctrine  
Thys fyrst part of his compendious werke  
In worship how thei shal ful clerely shine,  
Guyding to renowne freght as any lyne:  
Whose preceptes obserue if ye list,  
And to his good counsaill, your hertes encline  
Right in your welth ful wel it shal be wist  
The vertues foure, y men shold forth couey  
Lo in this life, as bydel doth a beeste,  
That men not erre in this perilous waye,  
Stablisthinge him as doth a stedfast reest.  
As sikur guydes, y ben worthiest  
Mannes lyuing to sette in gouernaunce,  
This sage Cato, full wpsely doth regeest,  
Pzenteth his sawes in your remembraunce.

**Here foloweth the second  
booke of Cato.**



**Elluris si forte velis cognoscere  
cultis.**

**Virgilium legito, quod si magis  
nosce laboras.**

**If thou my chylde sette thy delyte,  
Of earth, to knowe the tilthe and culture,  
And if thou wilt of knowledge be perfite.  
Why some is areable, and some is pasture,  
And why some is spreint w<sup>th</sup> floure picture,  
I counsaile the to musen for a whyle,  
In the laureat poete virgile.**

**Humanos si forte velis, depellere  
morbos.**

**Herbarum vires: macer tibi carmine  
dicet.**

**And further moze my chylde, if that the list,  
The vertue of herbes for to discerne:  
It may neuer in earth better be wytt,  
Whiche be consuming, which be nutritiue,  
Whiche hote, which colde, which conserue,  
Thā rede Macer, in his olde dite, (uatiue:  
Whiche telleth hem in proper qualite.**

**Si Romana cupis & punica noscere  
bella,**

**Lucanum quæras, qui martis prælia  
dicet,**

**B.i.**

**And**

And if thou haue desirous fresh courage,  
To here of noble Romains worthinesse,  
How that thei banquished them of cartage,  
And many other, thzough manly prowesse:  
Than rede Lucan, full well can he expresse,  
who bare him best in towne & eke in felde,  
and who did marueiles vnder macers shelde

Si quis amare libet, vel discere amare  
legengo.

*Legendo*

Nationem petito, sin autem cura tibi  
hec est.

And he that lust of louers for to rede,  
And in that wyse him selfe to auaunce,  
As in y craft, Paso can teache him spede.  
Some loueth song, some harpe, late & daunce  
Some other thynges diuers of pleasaunce,  
Some louen secretly & lust not to be spide,  
Som wil be knowe for thus writeth Duide

Vt sapiens viuas: audi que discere  
possis.

Per quæ si motum vitiis deducitur  
æuum.

But yet my chylde if that in aduenture,  
Thyne hert be set to no such maher thyng:  
Or if it be not all to thy pleasure  
That Virgil, Pacer, Lucan, & Paso byring,  
yet that thou may be wyse in thy liuyng.  
If the lust to gene me audience,  
I shall the shewe doctrine of sapience.

Ergo



Ergo ades, & quæ sit sapientia, disce  
legendo.

Therfore my chylde, come to me and lere,  
And I shal the shew the veray treasure  
Of sapience, if the lust to here.  
And how thou shalt, in good estate endure,  
And lede thy lyfe after goddes pleasure.  
Therfore come nere, & lere by this reding,  
To be a man vertuuous in lyuynge.

Si potes, ignotis etiam prodesse me-  
mento,

Vtilius est regno, meritis acquirere a-  
micos.

There is no wight, that further may report  
Of thy good dedes, than the straüger may.  
Make him good chere, & shew hi thi disport:  
And he shal bitter thy name, this is no nay,  
For the vnknown, sometime doth assay.  
Frendes ynowe to haue, is better thyng,  
Than is frendles, a man to be a kyng.

Mitte arcana dei cœlumq; inquirere  
quid sit.

Cum sis mortalis, quæ sunt mortalia  
cures!

Of goddes misserie and his working,  
Make neuer my chylde to far inquirance,  
It is foly to muse vpon suche thyng.  
Dispute neuer thy goddes pouruaunce,  
All thyng must be vnder his gouernaunce.

B. ij.

Sith

Sithe thou art man clad in mortallite,  
Dispute thou thynges suche as mortal be.

Lingue metum leti, nam stultum est  
tempore <sup>in</sup> omni.

Dum mortem metuis, amittis gaudia  
vite.

The drede of death, that is inordinate,  
I meane to drede it ay, and neuer to cese.

Beware of that I counseyle the algate,  
For this is as gospel doubtles

True, who dredeth so, is ay myghtles.

Whan drede of death a man so aggruggith,  
It wasteth life, and his tyme abbuggith.

Iratus de re incerta contendere noli.

Impedit ira animum, ne possit cernere  
verum.

For thyng that is to the vncertayne,

Whan thou art wrauth, loke y neuer strue.

Thy pacience easely withdawe & refrayne,

For there is no persone in earth on lyue,

But that all reasonlesse he is as blyue,

As besy wrauth hath kyndled hym on fyre:

And than he can not deme the trowth for pyre

Fac sumptum propere, cum res desis  
derat ipsa.

Dandum etenim est aliquid, cum tem  
pus postulat aut res.

As tyme requireth, so make thine expence,

Mesure thy hand, after thy properte

Of thyng, of tyme, and after the p[re]sence.  
Se that thou spende no more than nedeth þ,  
And that to spende, loke thyne hert be fre.  
A man shuld do coste, & make his spending,  
Considering time, & rewarding the thyng.

Quod nimium est fugito, paruo gau-  
dere memento.

Tuta magis puppis, est modico que  
flumine fertur.

To muche is nought of any maner thyng,  
The meane is good and moost cōmendable,  
Than mā standeth surest here in his living  
with mene estate that halt him greable.  
Plente and pouerte be not souftrable,  
For than is the shippe in the sea moste sure,  
Whan that the flode excedith not mesure.

Quod pudeat, sociis prudens celare  
memento.

Ne plures culpent id, quod et displi-  
cet vni.

If þ know ought þ may turne one to shame,  
Kepe it secrete for nothing it bewyre:  
Be not to besy suche thynges to proclame  
And publisse, as thou knowest priue.  
Make not all men, to gape on the and crye,  
Lest mo dep[re]aue, whā þ thy word has solwe  
that was before to other men vnknowe.  
Non putes prauos hoies peccata lucrari:  
Temporibus peccata latent, et tempore  
patent,



If thou elste and see a surfetoure,  
A thefe, a threwe, of grete mysgouernaūce,  
Trust well sumtyme, shal come an houre  
Whan for his dede, shall he suffre penaunce,  
Cursed dede, askyth wreche and vengeance  
Though wyckydnesse for time be kept secrete  
Yet at the last it wol discouerd bee.

Corporis exigui vires contemnere  
noli.

Consilio pollet, cui vim natura ne-  
gavit.

Though sum tyme nature haue ben unkind  
And yeven a man to be of smale stature,  
Yet my chylde Remembre, & haue in mynde  
That thou neuer dispice that creature,  
For god may send hym fortune and good our  
As ofte as thay be w good counsell allied,  
To whiche nature, hath great strenght denied

Quem scires non esse parem tibi tem-  
pore cede,

victorem a victo superare, sepe  
videmus.

Whan the hapenyth to trauerce or haue ado  
W him thou knowest not equal to thy myght  
Thyne vttest power shew not such on vnto  
lest that estones, he haue the in like plight  
for it is synne in tournement and in fight.  
fortune changith oftene in an hour  
And he is discomfet, that erst was victoure

Aduersus.

**Aduersus notum noli contendere,  
verbis.**

**lis minimis verbis interdum maxima  
crescit.**

**Of bzōdes smale, be made these fires grete,  
withdzaue þ bzand, the fire shal eke decrece  
Agayne the knowen ayze loke þ neuer bete  
with wordes fele, for word discourbeth pece.  
The man is wyse, that can of wordes cese,  
For this is soth as god gaf the lyfe,  
Of wordes smale, is bzad full muche stryfe.**

**Quod deus intendit, noli perquirere  
forte.**

**Quod statuit de te, sine te deliberat  
ipse.**

**Dele not with sozcery, ne with surquedry:  
In goddes hand is all thy sozte and state,  
Be not about to calcle thy destyny,  
If thou be mysbzous oz fortunate.  
Let god alone, in him is all thy state,  
And that hym list of the soz to purpose:  
without the, ful well can he dispose.**

**Inuidiam nimio cultu, vitare meo  
mento.**

**Quæ si non lædit, tamen hanc sufferre  
molestum est.**

**Beware of enuy, with her taches felle,  
with in thyne hert, loke that the not rests:**

**B. iiij.**

**For**

For it is one of the paynes of helie.  
Whan the solourneth in a mans breste,  
Than brenneth fenix in his owne neste.  
and though he may non other mā mischeue  
Yet Ethna ceaseth not her selfe to greue.

*Esto fortis animo cum sis dampnatus  
iniquo:*

*Nemo diu gaudet, qui iudice vincit  
iniquo.*

Enforce thyne hert, with manly suffraunce,  
Though iudgement agaynst the procede,  
Be not abashed in worde ne countenaunce.  
For the oppressoure, fals may rule and lede,  
The lawe, but trust me well without drede,  
Long to reioyse acheueth he nat,  
Whiche by meanes vntrew, his goodes gat.

*Litis preteritæ noli maledicta referre  
Post inimicitias iram meminisse, ma-  
lorum est.*

Wizeth of olde, that should be out of mynde,  
Be not about to make est alpyue.

But the enuious hath that sache of kynde.  
Such malice my childe, loke y neuer reuue,  
For yre of old, maketh men to stryue.

and who remembzeth olde enemyte:

A wicked man, forsoth my chylde is he.

*Ne te collaudas, nec te culpaueris ipse.*

*Hoc faciunt stulti, quos gloria vexat  
inanis.*

Thy selfe also, loke that thou not pzeple,

Be



Be dispzeple, but let other men alone.  
Alway after pzudence thy wordes þy peyse:  
For thine own anaüt, honour getest þy none  
But a mocke, anone as thou art gone.  
A man to pzeple him selfe as sayth the scole,  
Nz dispzeple muche, is token of a sole.

Vtere quesitis modice, cum sumptus  
habundat.

Labitur exiguo, quod partum est tem  
pore longo.

Whan it is time of coste and gret expence,  
Beware of waste and spend ay by mesure.  
Who that to kepe noz spende no difference  
Makerh, his goodes may not long endure.  
The olde sawe sayth, mesure is tresure:  
For in thort tyme, thy good may syp away,  
That was begotten in many a sondry day.

Incipiens esto, cum tempus postulat,  
aut res.

Stulticiam similare loco, prudentia  
summa est.

It is no wilsdome, alway to seme sage,  
But sometyme to be nyce, and sayne folpe:  
Who hath this feate shall fynde auauntage.  
Whan tyme and thyng requireth that espye,  
And than to dissimyle it is pollicpe:  
Sometyme to be bnwyle in apparance  
Among the wyle, is called bygh pzudence.

Luxu

**Luxuriam fugito, simul et vitare me-  
mento.**

**Crimen auaritię: nam sunt contraria  
fame.**

**Thy filthę fleshe in mouyng bestial,  
That fyghteth against the soule within  
By force of her entycement sensuall,  
Escheu my chyld, & kepe the from her gyn:  
That acte, & grace, be set full ferre atwyne.  
And fle of auarice the wicked fame,  
This two it be, that causen euyl name.**

**Noli tu quedam referenti, credere  
semper.**

**Exigua est tribuenda fides, quia multi  
multa loquuntur.**

**Belene not euery wyghtes sawe,  
For some reporte thynges all other wyse  
Than it was done, or any man it sawe.  
And some haue it of custome and of gyse,  
To fede folke with flatterypg and lyse.  
Geue litle trust therfore to such spekynges:  
For many folke speke many thynges.**

**Quod potu peccas, ignoscere tu tibi  
noli.**

**Nam nullum crimen vini est, sed culpa  
bibentis.**

**If thou surfet in dzyнке, forget not that,  
Auiso the oft thou come not in the snare.  
Withdrow thy hād, fede not thy throte so fat  
Drinke that suffiseth, & other while y spare.**

**To**

To muche dzyinke maketh men of witt bare,  
And yet the wyne therof is not to blame.  
But the dzyinker, maketh hym selfe lame.

Consilium arcanum, tacito com-  
mitte sodali.

Corporis auxilium, medico cōmitte  
fideli.

To thy trusty frende that is ay secre,  
Shewe thy cōsail, to hym thy bert bewyre,  
A trusty frend is chesest of preyete.  
But it is hard suche frendes to espie,  
Erie out one among a companie,  
And of thy body betake the cure:  
To suche a leche, as is trusty and sure.

Successus indignos noli tu ferre mo-  
leste:

Indulget fortuna malis, vt lædere  
possit,

Witch in thy selfe, agrene the not to soze,  
Though thyng amys sumtyme the betyde.  
Dismay the not in besy wyle therfore,  
Thyne aduenture nedes thou must abyde,  
Fortune may not alway be on thy syde.  
With harmes to greue, in awayte lieth she,  
To reue men of their felicitye.

Prospice qui veniunt hos casus esse fe-  
rendos.

Nam leuius lædit, quicquid prēuidi-  
mus ante,

In thy



In thy selfe compasse about befoze,  
Thynge to perceyue, that after shall befall.  
It noyeth not, ne greueth halfe so sore,  
That is forsayne, as other thynges shall,  
Sodeyne chaunces disceyfen mooste of all.  
It hurteth lesse, and is better plyght:  
Wherof befoze a man can haue in syght.

Rebus in aduersis animum submittere  
noli.

Spem retine, spes vna hominem nec  
morte relinquit.

When diuers thynges trauers thyne entet,  
And thou art wzapied in aduersite:  
Wayte for wāhope, thou be not lost ne thent.  
Let not dispayre thy wyt bereue the,  
Abide the tyme it may better be.  
Hope is she that shall make the a seth,  
Hope leueth not man, though mā leue byeth

Rem tibi quam noscis aptam, dimittere  
noli.

Fronte capellata, post hec occasio  
calua.

When profer is than mekely it receyue,  
Take thynges whyle they be in season.  
They profre now, y oft wil thynges weyue.  
Plente now, wyl afterwarde be geason.  
Take in tyme, for so commaundeth reason.  
The balled head, sumtyme full of heres,  
Now is made bare without knife or theres.

Quod

Quod sequitur specta: quodq; immo  
net ante videto.

Illum immittare deum, qui partem  
spectat vtramq;.

Provide thy selfe, and haue deliuerance  
By lykely coniecture what may betyde,  
Aduertise my chyld in thy remembraunce  
Afore and after about on euery syde.  
Followe that god, and let hym be thy guyde,  
That all thyng hath in his gouernement,  
Future passed and that is present.

Forcius vt valeas, interdū parciore esto.  
Pauca voluptate debentur, plura saluti.  
It is a tache, of a deuouryng hounde  
To receyue superflue and done excesse:  
Till his recepte fro hym agayne rebounde.  
Content thy nature, and fle gredynesse:  
Foule lustes ay kepe vnder and repressse.  
Fede not thy lust with all that we wil craue  
If in helth thou lust thy body to saue.

Iudicium populi nunquam contemp  
seris vnus.

Ne nulli placeas dum vis contemnere  
multos.

When a multitude hath geuen a decre,  
Or concluded ought agaynst thyne entent,  
Trauerse not against the communete:  
For if thou do thou shalt lyghly be shente.  
Despyse not alone the peples iudgemente,  
In aduenture thou please of them not one:  
When

**W**ynne thou wilt enpaigne theim euerichone.

**Sic tibi precipue** (quod primum causa  
est salutis.

**Tempora ne culpes**, cum sit tibi causa  
doloris.

**Take good hede vnto thyne owne estate,**  
**To rule thy body well with good diete.**  
**But loke with tyme**, thou be not at debate.  
**though thorough thin own instrule & surfete:**  
**Sekenes & sorowe**, haue geuen the an hete,  
**The tyme is good**, and no dismale it is:  
**But man it maketh**, for that he doth amys.

**Somnia ne cures**, nam mens humana  
quod optat.

**Dum vigilat: sperat**, per somnium cer-  
nit id ipsum.

**Drede no dremes**, so saith Detronomye,  
**Though they be caused of complexion,**  
**Dz els of any nyced fantasye,**  
**Dz of a superflue repletion:**  
**For dremes be but fals illusion.**

**whā men be wakyng**, they desire & thinke,  
**And vpo suche thing**, they dreme whan they  
Lenuoye. (wynke.

**Museth a whyle**, what al these maters mene  
**Abyde my mayster** and go no further yet,  
**To rede theim**, auayleth not a bene:  
**But if a man the curnel wpll vnknit.**  
**wherfore your hert**, & al your mynd vnshite,  
And



And loke what lieth vnder þe boissous rinde;  
And I dare say, of wysdome and of wyte,  
Plente and foylon, therin shall ye fynde.  
Refresheth your selfe, w this holsome diete  
That fostreth and kepeth vertue on lyue,  
To your parson me thynketh it full mete:  
For to receyue suche a nutritiue.  
Whiche youre estate, shall ay preserve alpye.  
In great honour, & kepe you fro noyssaunce,  
Duc of daunger and vices infectiue:  
If ye wyll worche, after this ordinaunce.  
And in especiall, loke that your dede,  
May bere true wytnesse and testifie.  
The mater that ye beholde and rede.  
Loke w your herte, as wel as w your eye,  
Than dare I say, somewhat shall ye espie,  
that to this worke shall moue your courage.  
Wherfoze your hert, your eie, & al applie,  
your selfe to rule, after this dietes sage.

cunda pars finita.

**There folowed the third  
booke of Cato.**



Oc quicunq; velis carmen cog  
noscere lector,  
Hec præcepta feres, quæ sūt  
gratissima vitæ.

Beholde what wyght, that lust so; to rede  
In this my diete, somewhat shall he fynde,  
wherew, his soule he shall foustre and fede,  
with the wyse good, and it frō vices bynde.  
Come nere my child therfore & haue in mid,  
Suche doctrine to bere away and lere,  
As to thy lyfe shalbe full good and dere.

In true præceptis animum, nec discere  
cesses.

Nam sine doctrina, vita est, quasi mor  
tis imago.

Thy soule resembleth, a newe playne table,  
In the whiche, as yet apperith no picture,  
The philosophie saith without fable:  
So is the soule but a dedly figure,  
Till tyme she be reclaymed with the lure  
Of doctrine, and so get her a good habite  
To be expert in conyng and parfite.

Commoda multa feres, sin autem spre  
ueris illud.

Non me scriptorem, sed te neglexe  
ris ipse.

Enpynte my teching, in thy soule stedfast,  
And

And full profitable thou shalt it fynde  
Forsake it not, ne from thyne hert it cast  
For if thou do exclude out of thy mynde  
This lesson, thou art full bareyn and blinde  
From vertu, and therfore wyte not me,  
Sith the faute my sonne, is then in the,

Dum recte viuas, ne curas verba mas-  
lorum

Arbitrii nostri non est, quod quisque  
loquatur

If thou lyue Justly, keeping the dpright  
Never declining for nede ne sauoure,  
Than standest thou in a full hollosom plight,  
Though me malingne w' wordes of rigour  
If thou liue thus, thy good lyfe is thy toure  
We may not let, the people to gare & crpe.  
But doo we wel, if they say misse they lyfe.

Productus testis, saluo tamen ante  
pudore,

Quantumquē potes, celato cri-  
men amici.

If thou be called the soth to testifie  
By saving thy worship and honestie  
Thy frendes trespas be not about to wrie,  
Wher as no shame therof mai growe to the  
This requirerh ay frendlines pardie,  
In well and woo the trene beniuolence,  
Betwix folke is friendship in existence.

C. i. Sermones



Sermones blādos, bleſoſq; cauere me-  
mento.

Simplicitas viri ſana eſt: fraus, picta  
loquela.

Make beſy warthe, & kepe thy ſoule algats  
Beholde aboute, ſpye the couert trayne  
Whē that false ſanel knockith at thy gates,  
Remenyth gile though outward he ſayne.  
He can anoynte ſoftly thy eres. twayne,  
With ople of pleaſaunce plente and ioiſon.  
Pet vnder that, kepe the from his popſon.

Signitiem fugito, quę vite ignauia fer-  
tur.

Nam cum animus languet, cōſumit in-  
ertia corpus.

Slouth, ſlogardy, and dulle ydnelleſſe,  
And lacheſſe, that cauſith to be necligente,  
Eſchue my child with all thy beſynneſſe:  
Foz ydull body, makith the ſoule ſhente.  
There is in erth no greater argumente,  
Foz to conclude the body vnapte:

Than that the ſoule in ydelneſſe be wꝛapte.

Interpone tuis interdum gaudia cu-  
ris.

Vt poſſis animo quemuis ſufferre la-  
borem,

Who ſo lackith reſt, may not long endure:  
Therfore among take thū eaſe and diſpozt.  
Delite the neuer in beſinneſſe and cure,

But

But yet at sumtyme thou maist resort  
To play, recreation, and comfote,  
Thou shalt the better labour at the long,  
When thou hast mirth, thy besynesse among,  
*Alterius dictum, aut factum, ne carpe-  
seris vnquam.*

*Exemplo simili ne te derideat alter.*  
It is ful hard, to plesse every wight,  
Despysse no manes dedes, nor them lacke,  
Be wordys, for euen so right,  
As thou dyspraisist them behind thy backe  
Right so wil me make y a moppe & a knacke  
The contrary, though men had it sworne,  
The scozner shall alwaye haue a scozne.

*Quæ tibi fors dederit tabulis supre-  
ma notata.*

*Augendo serua, ne sis quem fama lo-  
quatur.*

When thy last sorte that sum men call fate,  
Is good and pleasaunt after thyne entente;  
This meane I loo, whā thou art fortunate,  
Receiue the good that god hath to the sence  
Suffre it not rechelesly to be spent  
For thā of a wastour, shalt thou haue y nāg  
For our great riot, wil cause a feble fame.

*Cum tibi diuitiæ superant in fine se-  
nectæ.*

*Munificus facito viuas, non parcus  
amicis.*

Into great age when thou arte crepte,

C. li.

Ans

And y<sup>e</sup> haſt ryches, & great aboundaunce,  
be liberall of good thou haſt befoze kepte:  
Thinke thou haſt ynough and ſuffiſaunce,  
Let not thy good of the haue governaunce,  
But governe it, and parte it w<sup>th</sup> thy frende:  
When y<sup>e</sup> goeſt hēce, it may not w<sup>th</sup> the wende

Vtile conſilium dominus ne deſ-  
pice ſerui.

Nullius ſenſū, ſi prodeſt contēp-  
ſeris vnquam.

Grace is geuen to men in ſundry wyſe,  
Some haue wiſdome, & ſome haue eloquence,  
Theſe pouer folke, ſumtyme bene ful wyſe.  
A ſeruaunte may be of great ſapience,  
Though he be had of ſmal reuerence,  
Reward his wit among other while,  
For vertue is hid vnder an habite vile

Rebus et in ſenſu, non eſt quod fu-  
it ante

Fac viuas contemptus eo, quod tem-  
pora prębent.

This worlde lieth, ebbing and flowing ay  
At no certaine, as doth wantan apzyle,  
Though y<sup>e</sup> haue loſt it, make no diſmay:  
Be content w<sup>th</sup> that thou haſt for the whyle.  
Sū mē ther be, y<sup>e</sup> haue nother croſſe ne pile.  
Now in his warde, and yet good aduenture  
Is him ful nere, no mā may knowe his bre  
Vxorē fuge ne ducas ſub nomine dotis.  
Nec retinere velis, ſi cepit eſſe moleſta.

W<sup>th</sup> ed



Wed not a wyfe for her inderstaunce,  
For she will cast it ofte in thy berde.  
And yf she be noyus and full of grenaunce,  
Constrayne her not tabyde in thy verde,  
Of chastisement she is a cursed wede,  
To kepe one that will the ap'atwite,  
He is at ease, that of suche one is quyte.

Multorum disce exemplo que facta se-  
quaris

Que fugias vita est nobis, aliena ma-  
gistra.

Of other men thy mirrour thou shalt make  
Conforme the to that, y most men appzeue,  
What y shalt do, & what thou shalt forsake,  
A better lesson maist thou not conueue,  
Than to other mennes dedes relene.  
In all appertepneth vnto thy teching,  
Make other men a rule for thy lyuing.

Quod potes, id tentes: operis ne ponde-  
re pressus

Succumbat labor, et frustra tentat a re,  
linquas

A tempte no' thing, y surmounte thy might  
Be that to finyssh, thou mayst not achene  
For that, y stande foule in thyn owne light  
ouer his power, what men list to meue,  
with shame, his warke, must nedes take (his  
It is folp amā such thing to begin: (leue  
Which to pfourme, his wittes be to thine

Quod noster haud recte factum, nolito  
tacere.

Ne videare malos imitari velle, tacēdo.  
Lawe presumeſt, that what mā kepith ſilke  
The cryme of one that dothe greate offence,  
And diſcouereth it not, he is as ille,  
As is the crymous ſoz his ſilence.

Therſoze my ſonne bying it in audiente,  
That thou apperceiueſt not well done is:  
Leſt ſoz thy ſilence men deme of the amys.

Iudicis auxiliū ſub iniqua lege rogato

Ipfē etiā leges cupiūt, vt iure regātur.

Whan that the lawe is ſtrayte & rigozous,  
Entreate the iudge to ſhewe the ſauoure,  
Enclynnyng him ſoz to be gracious.  
An egall iudge, may the parcas ſocoure,  
And yet the lawe, ſhall be his gouernoure,  
Whiche he ought, ſometime to modifie:  
As, in the caſe, he may a poynt eſpie.

Quod merito pateris, patienter ferre  
memento.

Cunque reus tibi ſis, ipſum te iudice  
damna.

What paine thou ſouffreſt ſoz thy deſerte,  
Receiue it well in gree with patience:  
And though thy trespae be priuile couerte,  
yet whan thou ſeſt in thyne aduertence,  
That thou art blempyſhed in thy cōſcience,  
with in thy ſelfe than make arbitrement:  
Demynng thy ſelfe in thyne owne iudgemēt.

Multa

**Multa legas facito, preelectis prelege  
multa.**

**Nam miranda canunt, sed non crea-  
denda poetæ.**

**Wyspende no tyme, for slouth or for lachesse,  
But sometyme rede in bokes olde and wyse,  
Rede and repozte, with greate attentifnesse:  
By redyng, to connyng men may aryse.  
Than rede my sonne, & connyng accōplise.  
These p̄cetes wyte thyges of gret maruaile,  
And of smale credence oft this is no faile.**

**Inter conuiuas facis sermone mos-  
destus.**

**Ne dicare loquax, dum vis urbanus  
haberi.**

**Among frendes sitting at tēte,  
Be curtes and demure of thy langage.  
Who speaketh moſte, may not offende leſſe,  
Of fleſhe & boone nature hath made a cage,  
The tonge to kepe, that ſhe be not outrage.  
Than if thou wilt be loued of nature,  
Reſcayne thy tonge, with all thy beſt cure.**

**Coniugis iratę noli tu verba ti-  
mere,**

**Nam lachrymis ſtruit incidias dum  
fœmina plorat.**

**Some women wepe of pure feminite,  
Whan otherwiſe they can not her entent  
Achene: but yet beware of nyce pitie,  
That of thy manly reaſon thou be not blent,**



For such weping, thy heart ought not relee  
Some women of kynde ben euer wepyng:  
And vnder that, they can bothe prik & sting.

Vtere quesitis, sed ne vidiaris abuti  
Qui sua columūt, cū deest aliena seqtur  
That y<sup>e</sup> haſt gotē to thyne owne woꝛſhip vſe  
What aſapleth ryches without honoure:  
To ſpare good, and woꝛſhip to reſuſe,  
The nygarde ay w<sup>ith</sup> payne and labour  
Is beſy, but I rede the not deuoure  
Without reaſon, thy good exceſſiſly:

For than muſt thou of other begge haſtely.

Fac tibi proponas mortem non eſſe tiſ  
mendam,

Que bona ſi non eſt, finis cum illa ma  
lorum eſt.

Enprent my chyld, ay ſadly in thy mynde,  
That thou be not of deth to ſore adzade  
That ſhal the from wzechidneſſe vnbrynde  
Wherin thy lyfe, ſo longe thou haſt lad,  
Till on thy corps, thy ſoule haſt bene ful ſad  
For ryght as deth is ſync of ferfulneſ:  
So is the the end of thy wzechidneſ.

Vxoris linguam, ſi frugi eſt, ferre me  
mento.

Namque malum, nec velle pati nec  
velle tacere.

Thy wyfis woꝛd ſuffre and take in gree,  
Whan it aſapleth, for betyde it may  
Full ofte, that of full great pꝛudence is the,  
And

And must be allowed, this is noo nay.  
Suffre her than and her conslets assay,  
For it is hard whan she can not be stille:  
If y wyl not suffre, y can not haue thy will  
Dilige non egra charos pietate pa-  
rentes.

Nec matrem offendas, dū vis bonus  
esse parenti.

Goodes that be geuen the of nature,  
And comen also of thy progenitours,  
Therfore my chyld with all thy besy cure,  
Loue them well, and cherishe at all houres.  
Thei soffred y, & kipe y in youthe's houres  
Thy moder my chylde in especialle,  
If thou do wel neuer offend at alle.

### Lenuoye

Resoozt resoozt, and hiderward releue,  
My maister, now here is a holsume eyre  
For your auayl, vnto this place retreue,  
Where as of moralite floures sayre,  
And so full plesantly doth repare.  
Gethrit therof, and make you agay,  
And restith you here in this barbare.  
Beholde and se what thing is to your pay,  
Whan you haue gethzed floures to your list,  
Take them, for they be ful pseruatif.  
Holde them fast, and bere them in your list,  
For the pestilent heires infectif.

A counsaill

Foꝛ such weping, thy heart ought not reſe:  
Some women of kynde ben euer wepyng:  
And vnder that, they can bothe pꝛik & ſting.

Vtere queſitis, ſed ne vidiaris abuti  
Qui ſua cōlumūt, cū deest aliena ſeq̃tur  
That y haſt gotē to thyne owne woꝛſhip ble  
What a gayleth ryches without honoure:  
To ſpare good, and woꝛſhip to reſuſe,  
The nygarde ay with payne and labour:  
Is beſy, but I rede the not deuoure  
Without reaſon, thy good exceſſiſly:

Foꝛ than muſt thou of other begge haſtely.

Fac tibi proponas mortem non eſſe tiſ  
mendam,

Que bona ſi non eſt, finis cum illa ma  
lorum eſt.

Enpꝛent my chyld, ay ſadly in thy mynde,  
That thou be not of deth ſo ſore adꝛade  
That ſhal the from wꝛechidneſſe vnbꝛyde  
Wherin thy lyfe, ſo longe thou haſt lad,  
Til on thy corps, thy ſoule hath bene ful ſad  
Foꝛ ryght as deth is ſync of ſerfulneſ:  
So is the the end of thy wꝛechidneſ.

Vxoris linguam, ſi frugi eſt, ferre me  
mento.

Namque malum, nec velle pati nec  
velle tacere.

Thy wyſis woꝛd ſuffre and take in gree,  
Whan it a gayleth, foꝛ betyde it may  
Full ofte, that of full great pꝛudence is the,

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Nec matrem offendas, dū vis bonus  
esse parenti.

Goodes that be geuen the of nature,  
And comen also of thy progenitours,  
Therfore my chyld with all thy besy cure,  
Loue them well, and cheryshe at all houres.  
Thei fostred y, & kipte y in yowthes houres  
Thy moder my chyld in especialle,  
If thou do wel neuer offend at alle.

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Whan you haue gethzed flouzes to your list,  
Take them, for they be ful pzeferuatif.  
Holde them fast, and bere them in your list,  
For the pestilent beires infectif.

I counsaill

I counsaill you, and I leaparde my life,  
 That ye shall lede your life in sekernesse,  
 Through vertue of this conseruatiue:  
 And eke attayne to muche worthynesse.  
 Thus moue I you, vnder protection  
 Of your good grace, that what time ye rede,  
 In this mater haue inspection  
 As it biiddeth you ye will do in dede.  
 Than dare I affirme without drede,  
 ye shall acheue and be ryght veridons:  
 Here shall ye finde y may you guyde & lede,  
 Streight to god fame, & brig you to her hous  
 Tertia pars finita.



Ecuram quicunque cupis tra-  
 ducere vitam,  
 Nec vitiis herere animum que  
 moribus obsunt.

What wight that lust to lede in sekernesse  
 His life, & kepe his soule from accōbzaunce,  
 Of vices, which again god the wys expresse  
 With ay at strife, come geue me god attēdāce  
 These preceptes kepe well in remēbraunce.  
 Enrolle the, and printe the in your mynde:  
 How to lyue well, the meanes shal ye fynde.  
 Despice diuitias, si vis animo esse beatus  
 Quas qui suspiciūt, medicāt: semp auari.  
 The soule talent of riches my child eschewe,  
 Resemble not the greedy Tantalus,  
 Whose etick in hunger, is alway newe:

Among

Among the fayre appels delicious.  
no wat swete quēchith his thirst, right thus  
To the vilaynes swalowe of couetise,  
To all this worlde, not can he may suffice.

*Commoda naturę nullo tibi tempore  
deerunt.*

*Si contentus eo fueris, quod postulat  
vsum.*

Nature can with litle thing be content,  
As indiete, a man should neuer charge  
Him selfe with mete, for many mē ben thent:  
For their receites be so greate and large.

Men se alday the litle bote and barge,  
Wyl dzenche anone whā they be ouerfreghe:  
Cherisse the nature, but hurt her not to weght

*Cum sis incautus, nec rem ratione gu-  
bernes.*

*Noli fortunam quę non est, dicere  
cæcam.*

If thy thing thou hadde to misgouerne.  
Without reason or any prouidence,  
Than my childe of me this lesson lerne:  
Disce it was thy fortune suche expence  
To make, but wyte it thyne own negligēce.  
For fortune may neuer compelle the,  
Thy good to spends but at thy libertie.

*Dilige denarium, sed parce dilige for-  
mam.*

*Quam nemo sanctus, nec honestus cap-  
tat habere.*

Loue



Loue thy peny, as for thy cheuissauce,  
Not for the coigne, to boorde it on an hepe  
For of the pynte, was made an ordynaunce,  
Not for it shuld in cofres ly and slepe,  
But for it shuld among the people lepe  
In chaire eschaunge, and who it kepith inne  
As for the forme, is subiect vnto sinne.

Cum fueris locuples, corpus curare me-  
mento,  
Eger habet diues nummos, sed nō habet  
ipsum.

Whan thou hast plente, and arte pecunyal  
I meane whan thou hast great suffisaunce  
Of mony, foyson, and of helth but smalle  
Than spend thy mony, and thy self abaunce  
Kepe not thy cogne, and liue in greuaunce,  
The sicke, hath syluer in full great excelle,  
But of him-selfe, he hath no liker helle.

Verbera cum tuleris, discens aliquando  
magistri  
Fer patris imperium, cum verbis exit in  
iram.

I though sometime y suffre great Marples  
Of beeting, yet thy maistre is chastisement  
Take well in gre with lowly humblenes,  
Sith it is do but all in good entente,  
To cause the to learne, & wisdom for to hēte  
And though his wordes sowe full of ire;  
Yet suffre thou thy talant of thy desire.

Res

**Res age quę profunt. Rursus vitare  
memento.**

**In quibus error inest: nec spes est certa  
laboris.**

**Also my chyld, thou shalt the occupie  
To worke thynges that ben profitable  
But loke thy wittes thou nener applye,  
To thing that may not be baillable  
To cast a thyng that is not pzeignable  
By wyt or strength, it is but greete error.  
Dispaired hope, is ende of suche laboure,**

**Quod donare potes, gratis cōcede ro-  
ganti.**

**Nam recte fecisse bonis, in parte lucros-  
rum est.**

**whā thou shalt geue thā geue in frēdly wise,  
frendly content a prayre or Requeste  
for geuen in tyme, is geuen twyle,  
Sith glad som chere, makith giftes Richeste  
who so geueth gladly & lone geueth beeste,  
Loo no thing may frendes better conquere,  
Than man to leue that he may so bere.**

**Quod tibi suspectum est contestim dise-  
cute quid sit.**

**Namq; solent primo quę sunt neglecta  
nocere.**

**whan a thyng thou haste in a coniecture  
As in the concepte, holdyng it suspecte  
To discusse that thing anon to thy cure  
for at the furst whan such thynges is reiecte  
The**

The rest is after easy to correct.  
And thyng that at the furst is not set by,  
Is often sayne to grene synally.

Cum te detinuat Veneris damnosa  
voluptas.

Indulgere gulę noli, que ventris ac  
mica est.

And whan thou arte disposed inwardly.  
To Venus actes, than repress thy courage,  
Forsake not thy fleshe to, lustily.  
For great dyet, maketh the fleshe outrage,  
Where as measure might cause it to lye  
And glotony, is cleped chesse pometrice,  
Ledinge the fleshe, to wantannelle & vice.

Cum tibi proponas animalia cuncta ti-  
mere,

Vnum hominem tibi precipio plus es-  
se timendum.

The rampand Lyon & the Tygre felle,  
The prous Boze, the hounde ful of enye,  
And other beestes moo than nedeth to telle,  
Men dzeded soze, and feren their tyrannye,  
And will they doo but yit one beest I spee,  
That is to fere moſte in speciale:  
Man is the beest, y thou moſte dzeded Malt.

Cum tibi preualide fuerint in corpore  
vires,

Fac sapias, sicut poteris vir fortis habeo-  
ri.

The vertue that is cleped fortitude

Standeth



Standith not all in strengthes bodily,  
As to be viron, mighty, strong and rude,  
But in the soule, it must be sikurly.  
Than if thou wylt thy self fortifie  
Thy soule with in acqneynt w sapiene:  
And thā shalt thou be strong in existence.

Auxilium a notis petito, si forte labo-  
ras.

Nec quisquam melior medicus, quam  
fidus amicus.

Wha thing in erth thou shalt take on hande  
And thy suppozte, shal be in frendlynesse,  
No straunger on lyue so nigh to þ wil stāde  
As thy knowen fred, my child this is expzes  
Of the straunger thou hast no sikernesse,  
For whan all other ben full far to seche:  
Thy faithfull fred, can best thā be thy leche

Cum sis ipse nocens, moritur cur victis  
ma pro te.

Stultitia est morte alterius sperare  
salutem.

The deeth of bestes that be vnresonable,  
As be custum and right of sacryfice  
To purge the is no leth greable.  
Trust not so to gete thy repzyce,  
For they that trusten so be full vnwise.  
By deeth of bestes god will not quemed bee.  
And man abyde in his iniquitee.

Cum

Cum tibi vel socium, vel fidum queris  
amicum.

Non tibi fortuna est hominis, sed vita  
petenda.

When y wolte chose a frende for trustines,  
Than of his fortune make no Inquirance.  
For fortune is mother of changeablenes,  
Aske of his lyfe and of his gouernaunce:  
For that is proue of greater suffisaunce.  
Than bre of fortune that is casuelle,  
For lyfe of man his fortune doth excelle.

Vtere quesitis opibus; fuge nomen a-  
uari;

Quid tibi diuitie profunt, si pauper  
abundas?

Use wel the richesse that thou hast by quest  
Of auarice the wicked name eschete,  
Let not thy good be stopped in a chesse:  
Kepe not thy stuffe ay closed stil in mewes:  
Such old treasour wil make thy thac newe.  
What proufitheth plenty, or great treasoure.  
And in pouerte a wretche alway to endure

Si famam seruare cupis, dum viuus, ho-  
nestam

Fac fugias animo, que sunt mala gaus-  
dia vite.

And yf thou desyre to reioyle thy fame,  
In honeste whyles thou lyuest here  
Eschue tho thinges that may cause shame  
Licorous lustes must be layde on bere,

And

And thinges fele, that ioyouly apere,  
This worlde is ay full defectyfe,  
Beware of ioy that hurtyth thy good lyfe.

Cum sapias animo, noli irridere senect  
tam.

Nam quisunque sene, puerilis sensus  
in illo est.

And ay my chyld conceyue and aduertise,  
That neuer thou scozne feble stowping age  
Thyn elders my chyld for nothing y dispise  
Though in their wittes they be not so sage  
As in their youth: such age is outrage,  
Whan age cometh this is sothe certaine,  
A man byginneith to be a chyld agayne.

Disce aliquid nam cum iubito fortuna  
recedit,

Ars remanet, vitamq; hominis nō de  
sent vnquam.

Enforçe thy wittes sumwhat for to lere,  
Acquaint the with conning, for that is sure  
If fortune fayle, and puerse appere  
Who that hath conning, is likly to recure  
Connyng and crafte, remayneth to endure  
By thā a man may him selfe releue  
Whan fortune hath cast him into mischese.

Precipito cuncta tacius, quid quisq;  
loquatur,

Sermo hominem mores, et celat, et in  
dicat idem.

Be styl in silence with abylenesse.

D.1.

Be



Tary my childe tyl other men haue sayd,  
So shalt thou sumwhat say in sorowfull neede  
Let not thy tong be sodenly vntyd,  
For that might the of hastines be obzide.  
By manis word, his maner wil be shewed.  
By word is knowe the wise from y lewde:

Exerce studium, quamuis perceperis

actem,

Vt cura ingenium, sit et manus adu-

daty sum

Though in conyng y haue full great conceyte  
Enforce the ay yet to lerne more.

The soule it is, that muste be thy receyte,  
Kepte in the hie, w that treasure and goze  
Else maketh maystry, vñ conning therfore.  
Else helpith arte, as conning helpeth wiste:  
Than vñ and vñ, to conning must be knette

*secl* Multum ne cures venturi tempora  
facti.

Non timuit mortem qui sit contem-  
ptus vite

Body from soule shal haue deffeueraunce,  
Deth is ende comune to euery wight.  
Charge not to much therfor of deths chaunce  
The tribute of deth must thou paie of right:  
But yet by deth shalt thou set more light,  
If by his lyfe thou set no thing expresse  
That is full of woo and wretchednesse.

Disce

Dilce, sed a doctis, indoctos ipse doceto.

Propaganda etenim est rerum doctrina bonarum.

Lerne of the wise, that teche the any thyng  
Good, for it is vertue and full commendable  
To encrease doctrine thzough such cōning.  
It is alwaye a deede charitable;  
To lerne and teche it is full agreeable  
To good doctrine, vertū on lyne kept is,  
Which ne wter doctrine, sone frō mē should

Hoc bibe quod possis, si tu vis (sine  
vitiis) sanus.

Morbi causa mali est homini, quando  
que voluptas.

Drynke not to muche, no more thā y mallice  
Kille thy selfe w the byrdel of mesure (bere  
To muche drinke, wil the annoye and bere,  
Surfeit is euer of helth vnsure.

And mesure maketh mē in helth to endure  
what man is ruled after lastes bile,  
In good estate ne may abide no while.

Laudaris quodcunque palam quod  
cunque probaris.

Hoc ydē ne rursus leuitatis crimine  
dānes.

And if it hap the in audience,  
A thyng to preise, beware y thou not blame  
At oft agayne right in the same presence  
If thou dispreyse cōmende not eke the same

Of such traueſe, muſt nedis ſolowe ſhame  
To pꝛeſe now, and eſt to blame doubtles,  
Is a thyng of great buſtablenes.

Tranquillis rebus que ſunt aduerſa ca  
ueto.

Rufus in aduerſis, melius ſperare meo  
mento.

Whan y lyueſt here right in thyn owne eſe.  
In all thy ioye reeſte and pꝛoſperite,  
Thinke thou parcas aduerſite wil ceſe:  
For welch ſtandeth not in ſeketneſſe,  
And alſo ſone whan any aduerſitee.  
Aſtaunteth the, yet fall not into diſpaire:  
Thinke in thy helpe, good ſortue may repair  
Discere neceſſes, cura ſapientia creſo

cit.

Raro datur longo prudētia temporis  
uſu.

It is full ſayze my chyld, to be pꝛudente,  
And wiſely loke thou lerne therfoze.  
To lerne ay my ſonne do thyſe cntente,  
By dyligent beſpnes, wiſdome is moze:  
Wiſdome is the, that may not be ſozhoze  
The rather pꝛudence, y folke nyce reſuſe.  
Can not be had but by pꝛocelle and ble,

Parcelaudato. Nam quem tu ſepe p  
baris.

Vna dies, qualis fuerit monſtrabit a  
micus.

Beware alway that thou neuer enhaunce,



In thy laude oz prapling a twight to hie:  
Foz thou maist hane cause est to disanūce  
The same: but ap thy praising modessie.  
Foz at one day, thou shalt ful wel espye  
Whether he be frendly that frendly semyth:  
Foz all be not frendes, that men demyth.

Ne pudeat, quę nescieris te velle do-  
ceri.

Scire aliquid laus est, pudor est nil  
discere velle

Be not ashamed also my chyld to lere,  
That thou can not foz it is a teche  
Of folye: not to despye doctryne to here.  
Full wel is he that to conning may streche,  
Sich conyngles a man is but a wzeche.  
To knowenynche, is right commendable,  
And nought to knowe, is ay reproueable.

Demissos animo, et tacitos, vitare me-  
mento.

Qua flumen placidum est, forsan latet  
altius vnda

The solleyne still oft meneth fraud & gyle,  
Of suche a man escheue the company  
Foz the still man compassith other while  
Within his hert, decepte and trecherpe.  
In fodes still is water depe and hye,  
In stremes softe seming to thy plesance,  
Often betidith, full vnhappy chance,

D. iii.

Cum

**Can tibi displiceat rerum fortuna tua.**  
admirum

**Alterius specta, quo sis discrimine**  
peior.

**With thy fortune whā thou arte discōtente**  
**And canst not take agre thyne aduenture,**  
**Behold and sele in thyn auisemete,**  
**How thay sumtyme were as thou as sure,**  
**And moze likely in welth for to endure.**  
**Bothe of beaute and eke of noblenesse:**  
**Haue yet fallen downe into wzechednesse.**

**Quod potes id tenta, nam luttus carpe**  
re renuis.

**Tutius est multo, quam, velum tendes**  
ra in altum

**Atēpte no thynng, that y maist not suffice,**  
**Passē not thi might, bere not to bie thy saile**  
**For ther is parrell, yf that the streame arise,**  
**Certayne my child, this without faile,**  
**The vessel small, is at ful great auailē,**  
**Whan with his Dre he may to land reche**  
**where the sailes bie ful ostē gone to wzeche**  
**Contra hominem iustum, prauē con**  
tendere noli.

**Semper enim deus iniustas vlciscitur**  
iras

**Against herue Just mā, bza wlenot ne strue**  
**For to god aboue, that is great displeaūce,**  
**Trust this truly, ther is no man on lyue,**  
**That to the iuste mā doth dere o, greuaūce,**  
**Bus**

But at the last god will take vengeance.  
And herof it is good hede for to take,  
The rightwisman, of god is not forsake.

Ereptis opibus, noli gaudere me-  
rendo.

Sed gaude potius, tibi si contingat  
habere.

Of extortion or misauenture,  
Haue plucked at the and made y thredbare  
Of riches yet do thy force and cure,  
Being mery and eschue thought and care.  
For fretting thought, is a ful cursed inare:  
Come not therin, fortune is vnstable,  
After pouerte, riches is pregnable.

Cum Venere et Baccho, lis est, cōiunc-  
ta voluptas.

Quod lautum est, animo complectere  
sed fugelites.

Venus is redy, with al hir actes vile,  
whā he bacchus, hath sent hir in largesse,  
The tresoure of his hote and feruent Ale.  
Therefore my chield thyne appetyt repressse,  
In wyne's hote, do not to great excelle.  
Drynke that for thy soule is expedient,  
Eschue strif, with mesure be contēte.

Est iactura grauis, que sunt amittere  
damnis.

Sunt quedam que ferre decet patien-  
ter amicum



It is an harme, thy goodes to forgo,  
That bene in hand, by force or violence,  
But yet my childe thou muste cōsidre who,  
And what he is, that dothe the such offence.  
Bitwixt frend and fo, haue ay a difference.  
For in sum caas, thou must a frend forbere,  
And suffre him, though he annoye & tere.

Tempora longa tibi noli promittere  
vitę.

Quocunque ingrederis, sequitur mors  
corpus, et vmbra.

Be not to sure that thou shalt lyue long,  
A wight shal die be he loth or lef.  
And as the olde so die the yong among,  
Deth stelieth on, as doth a priue theef.  
Lo agaynst deth, men fynd noo releefe  
She is aboute to make a deuorze,  
And folowith ay the shadowe of the corze.

Thure deum placat, vitulum sine cres-  
cat aratro.

Ne credas placare deum, dum cedat  
litatur.

Serue ay thy god w lowly obseruance,  
W hert entier, with sote smelling encence,  
Such sacrifice, is mosse to his plesaunce.  
Of calues smale that neuer did offence,  
Though thou them sle, thay not dispence  
with y, let the groue & swinke in thy plough  
Thy hert to god is sacrifice ynough.

Cede

**Cede locum laesus, fortunę cede po-  
tenti.**

**Cedere qui potuit, prodesse aliquādo  
valebit.**

**Geue place to him that exceedeth thy myght,  
Though þ he hurt it may profite perchaunce,  
and seld auayleth a man for to fight  
against suche one as passeth his puissance,  
Though he greue now, yet oft he may auāce  
Full oft is sayne after greate duresse,  
The mighty man will kiche his gentleness.**

**Cum quid peccaris, castiges te ipse  
subinde.**

**Vulnera dum sanas, dolor est medicina  
na doloris.**

**After thy surfet and greate offence,  
Chastise thy selfe correct that was amys,  
Correcte thy gylte, amende thy negligence.  
Sorrowe for sinne, a veray medicine is  
Repente the soze, than arte thou sause it wis.  
For phisicke saith, my chyld I the ensure:  
a bitter drinke, þ sharpe sickenes may cure.**

**Damnaris nunquam post longum tem-  
pus amicum.**

**Mutauit mores, sed pignora prima me-  
mento.**

**If þ haue sounde long frendship in a wight.  
Ful yore ago, though he begyn to chaunge  
Dispraise him, not: me bide not in one plight  
sometime was abbay, there as now is grage  
This**

This world's cours, is wōdze queinte & fraū  
but though þ mā, now be ware vnkind: (ge.  
His olde frendshipp remembze in thy mynd.

Gracior officiis quo sis, magis charior  
esto.

Nomen subeas, quod dicitur offici  
perda.

If it be the in office to be sette,  
Than be thou gracious to other men  
They may reporte a goodly man is mette  
with suche an office, & so good name shal rēne  
About of the, but I ensure the whenne.  
The officers are vnkinde, than say þ presse  
Now wold god, this man were officelēse.

Suspectus, caueas ne sis miser omnis  
bus horis.

Nam timidus et suspectus aptissima  
mors est.

Be not suspecte, that is a wicked teche,  
The suspecte wight, with coward folaspe,  
In his liuing is but a very wzerche,  
Much he amys, and all wold he espy,  
He demeth false and faileth hertinesse.  
His false conceite sette in malyncolpe  
Sleeth him anone: deth endeth his folpe.

Cum fueris seruos proprios, mercatus  
in vsus.

Et famulos dicas, homines tamen esse  
memento.

If thou haue men without libertie,

Suche



**S**uche as men clepe the men of bondage,  
Though they be vnder thy captiuitie,  
yet to suche men be nener so outrage,  
If they be holden vnder thy seruage.  
Though they be boūde yet beray me thei be:  
And so to dele with theim, & remembze the.

*Quam primum rapienda tibi est occasio prima.*

*Ne rursus queras, quæ iam neglexeris ante.*

**T**hy first fortune receiue with redinesse,  
Refuse it not though it be scant and smal.  
It is well better in gree to take the lesse,  
Than refuse it, and after sayle of all.  
Giftes of fortune take theim as they fall.  
Forsake them now, & oft thou shalt the nede:  
Tyme is to take when men proffer & bede.

*Morte repentina noli gaudere malorū*

*Fœlices obeūt, quorū sine crīe vita est*

**R**eioyce not my chold in all thy lyfe,  
The sodaine death of a cursed mā oz wyerche  
whan he is dead, the soule may not reuyue,  
Frō paine to ioye, y spīte may not stretche,  
The syndes holde so soze y they may retche.  
who lyueth well full well eke dieth he:  
That soule is sure of greate felicitye.

*Cum coniux tibi sit, nec res, & fama laborat.*

*Vitandum ducas inimicum nomen amici,*

**If thou**

If thou haue a wyfe in assurance,  
Than trust her wel, and loue her inwardly,  
With hert & thought & all thy affiaunce,  
Be not infecte with suspect Jelosy  
If no defaute in her thou canst spie.  
And if thy frende tel the suche is the same:  
He is a frende and she nothing to blame,

Cum tibi contingat studio cognoscere  
multa:

Fac discas multa, vites nescire doc  
ceri.

When through studie and long exercise,  
Thou knowest muche & hast great cōning,  
yet do thy diligence, in besy wyse,  
More to canne it is a hollome thyng.  
To greates honour, conning may the bring.  
And neuer eschewe for to wille be taught,  
without teaching, sciēce will not be raught.

Miraris verbis nudis me scribere  
versus.

Hos breuitas sensus fecit coniungere  
binos.

And if y thought maruayle, or lust for to muse,  
In naked wordes why my verses I wypte,  
In no wyse I may me better excuse,  
Than say my witte so dulle & inparfite,  
Artich me thus rudely to endite.  
By two and two, my metre for to knytte,  
Bought causeth me, but simplenes of witte.

Pars quarta et vltima.

*Cum animaduertirem, quam plurimos  
homines grauiterrare.*

**W**han I aduertise in my remembraunce,  
And se how many folke erie greuously  
In the way of vertuous governaunce:  
I haue suppoled in my selfe that I,  
Dought to supporte and counsaill prudently  
Theim to be full glorious in luyng,  
and how thet shold the lesse in honour bring.

*Legere et nō intelligere negligere est.*  
Therefore my chyldre I shall teche the,  
Harken me well, the maner and the gyfte,  
How thy soule inward shall acquainted be  
with the goode and vertuous in al wyse,  
Kede an conceyue, for he to dispice,  
that redith ay & wote not what is mente:  
Suche redyng is nought but wynde spente.

*Itaq; deum suplica. Parentes ama.*  
Praise thy god & pray him with al thy hert,  
Father & mother haue thou in reuerence,  
Loue them wel, & be thou neuer to smert  
To here mens counsaill but kepe the chauce  
If thou be called, be cleue without offence,  
Salue gladly to theim that be more digne  
than y thy selfe, thou shalt thy place reigne.

*Magistrum metue. Rem tuam custodi.*  
Drede thy maister, thy thing lōke thou kepe  
Take hede to thy household, ay loue thy wyfe,  
Pleasant wordes out of thy mouth let crepe,  
Be not frows, kepe thy beha as lyfe,



Be tempred with wyne, but not to excessite;  
Thy wyues woꝛde make none auoꝛite.  
In slyp, slepe no moze than nebeth the.

Libros lege, quod legeris memento.  
In goodly bokes sometyme shalt thou rede,  
And that thou redist in thy mynde it shalte,  
Stirre no wight to wꝛath, lye not i þe reede  
Do wel to good, and that wilt oft be quitte,  
Be not wicked ne to the wicked knitte,  
Stand in the place of pleting exercise,  
Deme the ryght, be counseled of the wyle.

Troco lude: alias fuge.

Play with a top, the dice loke thou eschewe,  
Dispile not women, kepe theim thy behest,  
Scoe ne neuer wight, for tha þ shalt it reue,  
Couet no mans good, speake fewe at leste,  
Loke thy vengeaunce be suer to the leste,  
Who hath done þ good haue in remembraunce,  
Loue euery wight, & this shall the auauce.

Er is before you scripps.

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